poles.[13] For four days this was done. Thereupon they came out of the water and all took up their array. Then all returned and went back whence they came, in the same manner in which they had come, sounding shell trumpets and naked, unclothed.

And when they had reached [home] and had gone into their houses, thereupon were thrown down and spread out the white [and green] reed mats throughout the priests' houses.

Thereupon all wrapped and covered themselves with their capes. Then all threw themselves upon the white [and green] reed mats. Cold, they lay frozen, as if dead—sleeping open-eyed, crouched, hunched up. Some just slept open-eyed; some fell into a stupor; some slept only lightly; some dreamed; some cried out in their sleep; some started up, snored, grunted, groaned, whimpered. They lay twisted in their sleep.

After midday they all arose. And when they had risen, then was adorned the fire priest, that he might offer and burn incense. He went everywhere, among all the temples; the old priests went ahead of him.

And when they had come to offer incense in all [the accustomed] places, then food was eaten; food was eaten by each one. All were gathered in a circle, grouped in a ring. Severally, they were offered food, all kinds of sauce. For four days they only dipped into the sauce.

And if anyone mistook his sauce [for another's], then they detained him, they seized him so that he was taken. And when [the food] was eaten, none let fall a drop of the sauce on to the ground. [If] sauce was dropped on the ground, if anyone spilt [even] a little of the sauce, for all this he was detained and was punished.

And when this was done, when they had eaten, then all went to gather fir branches,[14] or canes—green maize stalks.

And when they had gone forth, when they had gone to pluck them, [the branches or canes] were bound together; they were tied in small bundles. And when they had made bundles of them, when it was time to strew them about, then they dispersed; all ran, hastening, carrying the reeds upon their shoulders.

Quickly they placed them in all the demons' temples.

mantli: nauilhuitl yn iuh mochiouia yn: auh yn ie iuhquj mec oalquixoa yn atlan, nechichioalo, njman ie oalnecuepalo, jcuitlauje oalujloa, çan ie no iuj in Vitze, tlapitzinujtze, pepetlauhtiujtze, tlapetlauj.

Auh yn onacico, yn onmocacaltemaco, njman ie ic motetreca, moçoçoa yn aztapilpetlatl, yn noujan calmecac:

njman ie ic netlatlalpililo, nequequentilo, mec netetreco, yn aztapilpetlapan, cecec mjcoatoc, cecectoque, yitztitoque, mococotectlalia, motatapaiolla-lia: cequjntin çan iitztoque, cequjntin cococchi, cequjntin çan cochcanaoatoque, cequjntin temiquj, cequjntin cochtlatoa, cequjntin cochitleoa, tlaquaqualaca, tlacotaliuj, tlaqujqujnaca, tlatetena, tlanecujliuj in cochioa:

qujn cennepantla tonatiuh in necheoalo. Auh in onecheoaloc, mec muchichioa in tlenamacac, ynic tlenamacaz tlatotoniz, noujian qujça in izqujcan tetzupan, qujiacantinemj in quaquacujlti.

Auh yn ôtlenamacato noujian: njman ie ic tlaqualo tlatlaqualo, neiaiaoalolo, neololololo: ceceiaca qujmonmaca yn intlaqual, yn quenamj molli qujmonmaca, navilhujxti in çan ice qujpalozque.

Auh intla aca qujpatilizque ymol, ic caci, ic conaci, ic onxrioa: yoan in jquac tlaqualo, aiac achi qujchipinja yn molli, yn vncan tlalpan; tlatlalteco in molli, intla aca achi qujchipinja molli, muchi ic nexioa, ic netlanamjctilo.

Auh in ie iuhquj ynon tlaqualoc, njman ie ic viloa yn acaoiatl mocuiz, ie yn acatl, acaxtoxoubquj.

Auh yn oealujloac, yn onmocujto: njman ie ic tlacuitlalpilo, acquj molpia: auh ynon tlacujcujtlalpiloc, in ie inman motemaz, njman ic tlatzomonj, netlalolo, netlatlalolo, qujquechpanoa in acatl:

qujtetentiquiça yn izqujcan in tetzupan tlatlacatecuio.

13. *"Tarules hirvales,"* in Sahagún's Spanish text.

14. Sahagún says: *"para que no ofrezcala fuese mala aceyna ilian a honrar leurel silvestre, que ellos llamaban acuitpol, que se cria cuando por esos meses"* (Bustamante ed., Vol. I, p. 233). *See also supra*, p. 59, n. 3.

X 796 [766] And when they had burned, they there buried their charcoal and ashes.

And of those slain in battle, their streamers, their costly banners, their shields, and their capes, and their breech clouts they placed upon a dry maize stalk, tied on. From it hung loose twisted, red cotton [237] thread. At its end there hung a [dead] hummingbird, and four hundred [white] heron [feathers]. Many cords were pasted with feathers. At the ends hung heron [feathers]. They left these in the eagle bowl, where they burned.

And the sixth day was named "They come upon the grass."[1] And for this reason they named it "They come upon the grass," [that] grass was scattered [in the Temple of Mixcoatl]. This [was] grass from un- [793] der the pine trees. Here were ranged in their places the old women [who served the temple]. Before them lay a mat.

Thereupon came forth women with children. Each one heaped upon the mat five sweet *tamales*. All together, by fives, they laid them [there]. They came to give their children to the old women. And the old women came to take the children; they then dandled them in their arms. Then, those who danced their children in their arms gave them [back] to their mothers.

Then [the mothers] departed to their homes. This began in early morning. And it was time to eat when they finished. And when this was done, then all departed to hunt. They went to Çacatepec, there by Ixillan tonan.

And when ten days still remained in this month, as hath been said above, they then celebrated a feast [776] in honor of the god of the Otomí, who was named Mixcoatl, in the manner which will be set forth.

And when they had arrived there at Çacatepec, [342 513] nothing was done. Only when they arrived, they all made grass shelters, in which to sleep; all lit fires, to warm themselves.

And at dawn, thereupon food and drink were eaten and drunk. Then all arrayed and wrapped mantles about themselves.

X 796 224 Then all departed; all were ordered and disposed in a row, stretching like a rope nowhere broken. All, in this manner, encircled all the deer, coyotes, rabbits, and hares; cautiously they closed in upon them.

And when they had come upon them, then all

auh in ontlatlac, in jtecollo, yoan inexo, vncã contoca.

Auh in oiaomjequе in inmecapan, yoan intlaçopan, yoan inchimal, yoã intilma, yoan inmaxtli, onoquauhtitech in qujtlaliaia, quilpiais, itech pilcatiuh chichilicpatl, potonquj ic tlamalintli, yiacac pilcatiuh vitzitzilin, yoã cẽtzonxattatl, mjec in mecatl, quipotonjaia hivitica, yiacac pilcatiuh aztatl, vmpa concaoa in quauhxicalco, vmpa tlatlaia.

Auh injc chiquacentlamantli: moteneoa, çacapã quixtoa: auh injc moteneoa, çacapan quixtoa, motzetzeloa, çacatl: iehoatl in ocoçacatl, vncan motẽpana in jlamatque, cẽ petlatl imjxpan onoc.

Nimã ie ic oalmoiacatia in pilhoaque çioa, contentimanj petlapan mamacujltetl in tzopelic tamalli: ceniauh, in mamacujltetl contema: quimõmacativi in impilhoan, in ilamatque: auh in jlamatque, quinoalantimanj in pipiltotonti, njmã quimonjtoaia inmac: njmã ic quimõmaca, in tenanoan, in oquimonjtotiliquе inpilhoan:

njmã ic iatimanj in inchachan, oc icoatzinco in penaia. Auh in ie tlaqualizpan in necacoalo: auh in ie iuhquj, njman iecviloa in amjoaz, vmpa tlamattivi in çacatepec, vmpa in jxillã tonan:

Auh in jmatlacioc metztli y, in tlacpac omoteneuh: vncan qujlhujqujxtiliaia, in intecuh otomj: in mjtoaia Mixcoatl in jpanjn motenеoaz.

Auh in onaxcioac in vmpa çacatepec aiatle muchioaia, çan oc quixqujch haxtioa nexquacaltilo, in vncan cocochioa, tlatlatlatilo, nezcolo.

Auh in otlatvic, njman ie ic tlatlaqualo ãtlioa: njmã ie ic nechichioalo, nehuapanalo:

mec viloa, netecpanalo, nevipanolo: iuhquin mecatl motilinja, acan cotonj: muchi tlacatl im juh, quinizoaloa in jxquichtin mamaça, in coiotl, in tochtli, in citli: çan jvian impan onmonamjquj.

Auh in ovel impan onmonamjc, mec tenamoialo,

1. "Ils vallo a la grama" (*zacapan quixtoque*), according to Garibay (loc. cit.).

house, going around the fireplace. Then they came out. Then in the lead were those carrying [the gifts] in their arms, quietly going to the tribal temple—the bathed ones following, coming after [the others].

And when they had come to the tribal temple, thereupon the bathed ones danced in the courtyard. And they placed the gifts in the tribal temple. And they placed aside the capes, the breech clouts, the skirts, the shifts. Then first came the bidden guests. [The owners] offered gifts to each of them. And the women stood apart, in line. They also offered gifts to them.

And this was the office of only the merchants, who bathed and purchased [the slaves].

And when those had been completely arrayed who had come together and been given gifts, then they took the victims [that] they might go into the sand.[8] When they reached the [pyramid] temple of the demon, then all climbed up to the temple. When they had come to the top, then they circled about the sacrificial stone, and climbed down [the other] side.

And when they had come down to the ground, when they had reached the earth, then all ran to their tribal temples. And some went slowly. When they entered [the tribal temples], then [the merchants] took from them their paper vestments, and then they were placed upon mats. They served food, or wine, to whoever might wish it. All night they had them keep vigil.

And when midnight arrived, then they ranged them in a row, and cut hair from the crowns of their heads. When they had cut the hair from their heads, then they put it away for themselves (as hath been told in [the account of] Quecholli).

And when this was done, then were eaten [*tamales* of a dough of] amaranth seed, all at the same time, everywhere in the houses of the common folk. None failed to eat the amaranth seed [*tamales*]. And no one broke the amaranth seed [*tamales*] with his hand; they sliced it with [a length of] *maguey* fiber. And when the amaranth seed [*tamales*] had been eaten, thereupon were taken up the straw mats; they rolled them up and set them, in order, outside the door. Thereupon they lay upon the earth, the cold ground, [on] old capes, or old pieces of *maguey* fiber cloth, of which they made couches for themselves.

And upon the morrow, when it was still a little dark, then [he who carried the figure of] Paynal

8. Cf. p. 97, n. 7, *supra*.

in tlanapaloa, vmpa tlamattivi in calpulco, ça tetocativi in tlaaltilti, ça tlatzacutivi. 796 X

Auh in oacito calpulco: njman ie ic mjtotia, in tlaaltilti, in jtoalco: auh in tetlauhtilli, quicalaquja in calpulco: no nonqua qujtlalia in tilmatli, in maxtlatl, in cueitl, in vipilli: mec ommoiacatia in tlacoonezalti, qujoalmacatimanj, ceceniaca in innetlauhtil: auh in cioa, nonqua mocempanoa: no quinoalmacatimanj, in innetlauhtil:

auh inin çan mjxcavia in pochteca, in tealtianj, [441] in tecoanj.

Auh in ōtecencaculoc, in oncenvetz, in ontetlauhtiloc: njman ie ic quinvica in tlaaltilti, xalaquizque: in onacique tlacateculotl iteupan, mec tleco in teucalticpac, in vmpanvetzito: mec quioaliacaloa in techcatl, can jc oaltemotimanj, centlapal.

Auh in otemoco tlalchi, in otlaltitech acico, mec oalmotlatlaloa in incacalpulco: auh in cequintin, çan jvian in iativi: in ocalaquito, njmā ie ic quintlatlalilia in jmamatlatquj, mec motlalia in petlapā quinchieltia in tlaqualli, anoço vetli, in catle cōnequizque, cenoal in quintoçavia.

Auh in oacic iocalnepantla: mec quintecpana, in quintzoncuizque: in oquimontzoncuizque, mec motlatlatilia (in juh oenito ipan quecholli).

Auh in ommochiuh y, mec tzoalquaio, cēvetzi in [264] novian maceoalpan, aiac in maca tzoalqua: auh in tzoalli, aiac imatica quicotonaia: ichtli inic quixotlaticate: auh in ontzoalquaioc, njmā ie ic meeoa in petlatl, quijlacatzoa, quijaoac quioalmamana; njmā ie ic neteteco, çan tlalpan, tlalitzticapan, ça tilmaçolli, anoço aiaçolli in cōmmopepechtia, in commopepechia.

[513]

Auh in otlatvic ça oc achi tlatlaiovatoc, njmā ie ic oaltemo in teucalticpac in Paynal in jcpac Vitzil-

only misery, poverty, vanity, misfortune, and a life of woe.[4]

And if one were born at that time he was looked upon with fear; he was shunned. And if he were a man, they named him Nemon, Nentlacatl, Nenquizqui. Nowhere was he counted; he was not a man. And if it were a woman, [they named her] Nencioatl.

And when [these days came], nothing was done; the palaces and courts were empty; no suits were judged. All stayed at home. None swept with brooms; they only fanned [the dust] with a fan, or a turkey quill, or with the wing of a bird; or they beat and cleaned with a cloak.

And no one might then quarrel; [for] this was strongly forbidden to people; it was severely forbidden to them. They were charged that none might wrangle. Neither might one sleep during the day. [If so,] it was said: "[So] shalt thou always."

Nor should anyone fall, or trip, or stumble. All walked softly. And to one who stumbled, they said: "Thou hast the Nemontemi; so shalt thou be. Be thou careful."

And whosoever then took sick and was ill, [of him] everyone said: "He hath sickened. Never more will he rise; no more may he have hope. That he will recover there is no hope." No longer had they hope for him.

And if one yet escaped [death], neither would any pay heed to him nor speak to him. It was said: "For it is only that he by whose grace we live hath acted and determined of his own will."

None, therefore, were comforted nor moved. His kin forgot him and laid him on the ground. No more might he be able to leave, to some degree get up [again], and take nourishment. For the setting in of the Nemontemi was terrifying.

For he had no day sign; he had no name; wherefore no one might, in truth, practice medicine and heal one, nor read the meaning of the days. For verily the days were not numbered; they had no count in all these four days.

linjlizti, nenquiçalizti, honeoatinemjlizti.

Auh in aquin vncan tlacatia, cenca tlamauhcaitililoia, tlatêmachililoia: auh intla oquichti quitocaiotiaia Nemõ, nentlacatl, nenquizqui, acan ompouhqui acã, ompovi nenoquich. Auh intla cioatl: Nencioatl.

Auh in jquac y, atle aioaia, çan cactimãca in tecpan inteccali, amo tecutlatoloia, çan calonooaia; aiac tlachpanaia, ochpaóaztica: çan tlaiecapeviloia, ecaceoaztica, anoço totolmamaztica, totolaavitztica, anoço tlavivitequja, tlapopovaia tilmatica:

yoan aiac vel vncan maoaia, cenca tetlacaoaltiloia, cêca tetlaquauhnaoatiloia, tetepiznaoatiloia, tecocoltiloia injc aiac maoaz: ano ac cemjlhujcochia: vncan teilhujloia. Centicujx:

ano ac vel motlavitequja, moticujnjaia, motepotlamjaia; nematca, nenemoaia: auh in aquin motepotlamjaia: qujlhujaia. Otimonemovi, ocenticcujc, ma ximjmati.

Auh in aquin ipan y, cocolíztli qujcuja mococoaia: muchi tlacatl qujtoaia, Concocolizcuj, aocmo qujçaz, aocmo motemachiz, in aço patiz, aocmo teumeiolloti, aocmo itech ca netemachilli:

auh intla aca oc maquiça, aoc ac itlamatian aoc ac itlatoaian: mjtoa. Ca ça oicnotlama, in jpalnemoanj, ça oquimonomavili, oquimoioculili:

aocmo iuh catca teiollo, ca oica netlapaloloc, neellaquaoaloc, oquixcauhque injoaiolque, ca oiquitecaque: aocmo iuhcan qujxcoaiã inon oquêtelti, mecatiquetz, inan oihiio qujcujc, ca temauhti in jpan opeuh ilhujtl Nemõtemj:

ca atle itonal, ca atle itoca: ipampa aiac vel vncã ticitoca, tepatia, tetlapovia: ca nel amo vmpouhquj, atle ipooallo in jzquilhujtl navilhujtl.

4. The Tovar Calendar (Kubler and Gibson, op. cit., p. 36) adds that people did not gather at the temple, and that the priests performed no sacrifices nor other ceremony acts.

into the forest, or on the desert, or into the water. A younger one, or whosoever wished, went perhaps half a league to place the spines. [The penitent] bore his shell trumpet and went blowing [it] where he placed the thorns. Wherever he came to be, he went blowing a trumpet.

vitztlalia, itecciz ictiuh, tlapitztiuh, in canj yn evitztlaliaia, yn oacito ympa oallapitztiuh.

Sixth: When the priests slept, no two lay [together]. All lay quite separate. None were covered together.

Jnjc. 6. ynjc cochia tlamacazque, aiac vme temj, çan muchintin, mixcavitoque, aiac monepan tlaquentia.

Seventh: The food they prepared for themselves, together; for it was their own food which they ate. And if anyone returned with food from his house, he ate it not alone.

Jnjc. 7. çan mocenchioaia in tlaqualli, in quiquaia, ca oncatca in jnneuhia, in quiquaia. auh intla haca conmacaia ical itlaqual amo yioca conqua.

Eighth: At midnight, when, as was said, night divided in half, everyone arose and prayed. If anyone failed to do so because he slept, if he did not awake, then, for this, all gathered together and drew blood from his ears, or his breast, or his thighs, or the calves of his legs. Because of this, fear verily fell [upon the people].

Jnjc. 8. in iooalnepantla in iquac mjtoa iooalli xellivi, muchi tlacatl meoaia tlatlatlauhtiaia, yn aqujn tlacochcaoa, yn amo hiça njman ica necentlalilo, qujçoçoia ynacaztitech, yielpan, ymetzpan, itlanitzco vel ica maviztli vetzi.

Ninth: None then were proud; none then were unruly. All lived well ordered [lives]. If at times it appeared that one perhaps drank wine, or was given to women, or committed a great [fault], then they went to apprehend him. No mercy was shown. He was burned, or strangled, or cast into the fire alive or shot with arrows. And if he sinned only lightly, they drew blood from his ears, his flanks, or his thighs with *maguey* spines or with a [sharpened] bone.

Jnjc. 9. çã njmã aiac tlacuecuenoviaia, ça njman aiac mocuecuetzoaia, vellatecpanpa yn nemoaia, intla ça nen quenman necia aço vctli qui, aço cioanotza, in anoço itla vcj quichioa, njman quitzacutivia, amo tlaoculiloia, tlecujlolo, anoço mecanilo, anoço tlecujlolo ioioltoc, anoço mimino, yn çan tepiton quitlacoa qujçoço yn inacazco, in jiomotla in imetzpa, vitztica, anoço omitica.

Tenth: The small boys were so raised that if they did nothing of great evil, they then drew blood from their ears, or switched them with nettles.

Jnjc. 10. in pipiltotonti ic oapaoallo, çan njman atle vel conitlacoa, njman quinçoço in inacazco, anoço quintzitzicazvia.

Eleventh: At midnight the principal [priests] went down into the water and bathed there in the water.

Jnjc. ii. in iooalnepãtla apantemoia in ie tachcaoa, atlã õmaltiaia.

Twelfth: When it was a time of fasting, everyone observed it. Verily, [only] at the moment when midday arrived did indeed all eat—even the small boys. And when it was the fast which they name Atamalqualo, then they ate but sparingly.[2a] Some ate [only] at midnight and yet again went to eat at midnight; some ate at noon, and yet again went to eat at noon. No *chili*, no salt did they eat; neither, that they might sleep, [did they] even [drink] water. They said that the fast was broken if they ate or drank even a little.

Jnjc. 12. yn iquac oncatca neçaoaliztli, vel muchintin quipiaia, vel iquac yn oacic nepantla tonatiuh tlaquaia vel muchintin in pipiltotonti. auh in iquac oncatca neçaoaliztli in quilhuja atamalqualo, njman amo tlapaloa, cequjntin iooalnepãtla in tlaquaia, oc no iooalnepãtla in tlaquatiuh cequjntin nepantla tonatiuh in tlaqua, oc no muztla nepantla tonatiuh in tlaquatiuh, atle chilli atle iztatl quiquaia; ano tle ic cochi in manel atl, quitoa moneçaoalhujltequi intla itlaton cõqua, conj.

Thirteenth: Very carefully were they taught good discourse. If one spoke not well, if one greeted others

Jnjc. 13. cenca vel nemachtiloia in qualli tlatolli,

2a. "Tlapalloa, ni. *comer de pan cual penaje, quitde comere*" (Molina, *op. cit.*).

adultery. They accused him before Moctezuma, who then condemned him to be stoned before the people.

FOURTH PARAGRAPH, in which is discussed the council chamber of the brave warriors devoted to war.

Tequiuacacalli or Quauhcalli: there were the brave warriors, the generals, and the commanding generals,[9] whose personal charge was command in war.

Achcauhcalli: there were the constables, the brave warriors who were the ruler's executioners. These who brought to an end [the life of] any upon whom sentence had fallen [were] the Quauhnochtli, Atempanecatl, and Tezcacoacatl. And if they erred in something, they exacted the penalty of them and they died.

Cuicacalli: there were the masters of the youths and the rulers of the youths, there established in order to oversee what was by way of work. And every day, when the sun had already set, they turned their attention to dances. They went quite naked. So they went to the house of songs; so they danced with song, proceeding with, about their necks, only [a cape] made like a net. They set in place and proceeded with their forked heron feather ornaments and the red cord with which they bound their hair; and [they had] their turquoise ear plugs and sea shell lip pendants. All the youths, when they danced and sang, ceased when it was well into the night, when for the first time the fire priests and [other] priests blew the shell trumpets. None of [the youths] entered their homes; none slept at home. Rather, they went straight to the young men's houses, which were everywhere. There they slept, stretched out quite naked. Only little did they sleep. On the morrow, when it was still dark, they set forth, to lodge in the house of the ruler.

And when the ruler knew something ill of them—either drunkenness or concubinage;[10] or that they wrought something to their advantage behind the back of the ruler; [or] that without his command they levied tribute on the town, perchance of chocolate, or of food, which became a tribute, and it was done without leave, and [that] they exacted as tribute whatsoever they wished, then the ruler commanded that they be jailed in wooden cages. He condemned them to pay the penalty; perchance they strangled

pan motecuçuma, njman qujoallatzontequjli, injc teixpan tetepacholoc. 692 563 684

IC NAUJ PARRAPHO, vncan mjtoa in jnnenonotzaia in tiacahoan in jpampa iaujotl. 692

Tequjoacacalli, quauhcalli, vncan catca in tiacaoan tlacochcalcatl tlacatecatl, in jnneixcaujl iautequj: 701

Achcauhcalli vncan catca in achcacauhti in tiacahoan in jtemjcticaoan catca tlatoanj, iehoantin qujtzonquixtiaia in aqujn tleiu ipan omotzontec, quauhnochtli, atempanecatl, tezcacoacatl, auh in jtla qujtlacoaia, qujtzacutiuja mjquja. 696

Cujcacalli, vncan catca in tiachcahoan, in telpuchtlatoque vncan tlatecpanoaia injc qujchiaia tleintequjtl, auh in momuztlae, in jquac ie calaquj tonatiuh: tlamaçeoaliztli ipan qujmatia, çan petlauhtiuja, injc viia cujcacali, injc oncujcoanooaia çanijo inquechin onactiuja, iuhqujn matlatl ic tlachiuhtli, imaztaxelconmantiuj, tochacatl injc qujlpia intzonchichilicpatl: ioan ixiuhnacoch, ioan intempilol eptli, ixqujchin telpuchtli in oncujcoanoia icoac necaoaloia in tlaquauh tlapoiaoa, in jcoac iancujcan tlapitzaia tlenamacaque tlamacazque, amo ac ichan calaquja, amo ac ichan oncochia, ca njman vmpa tlamelaoaia, in noujian telpuchcalli mamanca: in oncan cochia, çan pepetlauhtoca, çan achi in concochia, momoztlae in oc ioboan qujça in ontecpanoa, yn ichan tlatoanj. 561 [624] 535 [291] [301] [342] [513]

Auh in jcoac itla qujnmachilia in tlatoanj, açotlaonaliztli, anoço nemecatiliztli, anoço itla icampa qujqujxtia, in tlatoanj: in amo itencopa, itla qujtetequjtia in calla açoatl, tlaqualli tequjpan iecauj, mocioccia, qujtetequjtia injc intech monequj, njman tlanaoatia in tlatoanj, quauhcalco qujntlalia, qujntlatzontequjlia, injc qujtzacutiui, açoquinmecanja, anoço qujntetepachoa, anoço quauhtica qujnujujtequj teixpan, injc mjctilo, injc maujztli qujteca tlatoanj. 561 681

9. *Tlacochcalcatl, tlacatecatl:* see Sahagún, *op. cit.*, III, p. 27; Jones, *op. cit.*, p. 70; Anderson and Dibble, *op. cit.*, II, p. 182, n. 3; III, pp. 57-58.
10. After *nemecatiliztli*, the *Real Academia de la Historia* MS has *anoço tetlacuitalcuiliztli*—or adultery.